

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

GURDON ROBINS, EDITOR.

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CONDITIONS.

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From the Zion's Herald. SOBER THOUGHTS.

ON FUTURE RETRIBUTION.

"Or despisest thou the riches of his goodness, and forbearance, and long suffering; not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds."

He that cometh to God must not only exercise implicit confidence in those scriptures which are profitable for the doctrine necessary to be practised in order to secure his own salvation; nor is he merely to 'hold fast' this system of faith, but to earnestly contend for the matchless principles on which it has been constructed, and delivered to a perishing world. The expediency of this unparalleled work is made to appear from the fact, once made scripture by the Apostle, from the "expressive authority of the Spirit" in prophecy, and which has no inconsiderable fulfilment at the present time, viz. "Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."—And is it not enough, with these formidable seceders that they wrest the Holy Scriptures to their own destruction? Must they lay in wait to deceive, and so destroy others for whom Christ died? Behold in their paramount testimony, the very "depths of Satan!"—"Future punishment inconsistent with love, for lo! every one that doeth evil is good in the sight of the Lord, and he delighteth in them; if it were not so his way would be unequal, but he is no respecter of persons, neither is he willing that any one should perish!" In addition to this, the disciple is taught to believe and declare, that the doctrine of "future retribution is calculated to promote licentiousness." Thus, like the artful insect they continue to strengthen their web of doctrines with the entangling effusions of their own poisonous brain, when lo, the unhappy prey finds himself among the very emissaries of Lucifer, the prince of darkness.

Now whatever propriety may attach to their premises, one thing is certain; that the inference—"all punishment is immediately inflicted," partakes of the greatest possible hallucination; and before the sober Berean can repose confidence in conclusions thus inferred, he has the prudence, with calm deliberation to consider how such things can be made to consist, or harmonize with—"the torments of fire unquenchable, and a never dying worm; with the loss of the soul, and of body and soul together, being liable to destruction in hell fire."—But it is not the doctrine we preach, but the uncanonical, yet fascinating subterfuge,—"immediate punishment," that serves as the transgressor's abettor. Men have long since proved, to their satisfaction, that "sentence is not executed against an evil work speedily" (i. e. at the time) and inference—"therefore the hearts of the children of men are fully set in them to do evil," is certainly conclusive. When therefore we disclaim against the idea of "wrath to come," we, in effect, say to the hearer,—"Rejoice and let thy heart cheer thee; walk in the ways of thine heart, and in the sight of thine eyes; let not thy heart be troubled neither let it be afraid; for, where is the God of judgment? Now consider this, ye that forget God, lo! He is altogether such an one as thyself, and notwithstanding all these things, He will continue to keep silence, for thou shalt not be brought into future judgment, neither shalt thou die." But be not deceived, "Whatsoever a man soweth that shall he also reap, (not, however, in the same season) being sown in corruption, it shall be raised in incorruption; for it is not quickened except it die; the things which are seen are temporal for it is appointed unto men once to die, but after that the judgment, and the things which are not seen

are eternal. In this light, and in no other are we able to discover the essential discrimination "between him that serveth God, and him that serveth Him not!"—Since, therefore, reason and the word of God, so plainly prove that the soul is not in a capacity to receive her full award, while housed in frail mortality, it remains for accountable immortals to acknowledge the whole truth; viz.—that the Wicked, as well as the Righteous are "reserved" against the only day of righteous retribution! (See Job, xxi. 36. Nahum, i. 2. Jude 6, and 2 Pet. ii. 9.)

To conclude, "Man falls by man, if finally he falls." His Maker uniformly treats him as a free agent: on this principle the whole of divine revelation is constructed, as is also the doctrine of future rewards and punishments.—Knowing man's natural inclination to acts of rebellion, he seeks his salvation through the medium of long suffering, and forbearance. Now, should man choose to abuse this, his only remedy, "blame not the bowels of Deity," nor yet the conduct of those, who, "knowing the terror of Him, who looks not upon sin with the semblance of approbation, labor to present men holy in Christ Jesus."—But while Paul reasons of a judgment to come, Felix will tremble!—It is possible he may tell you to the last—"Go thy way," for I have yet a hope; but, as an utter stranger to that well grounded and unwavering principle, which emblazons the saintly breast in the "valley and shadow of death," the meagre visage of the inner man betrays the smile of boasting disappointment, and speaks, with fulminating voice, the sequel of his hope's career.

Reader! does thy religious creed comport with the scriptures of truth? or hast thou volunteered in the belief of a pleasing, tolerating system, and that without the expense of a single sober thought, or the least possible exertion of thy better understanding? To answer these questions, I leave you with your conscience, your Bible, and your Maker, by whom as judge of all the earth, you, and I, and all men must ultimately "stand or fall!"

TRACTS FOR BURMAH.

There has been formed in Philadelphia, a Society called the Youth's Burmah Tract Society of the First Baptist Church and Congregation. It is composed of youth of both sexes, who pay not less than a cent a week each into the treasury. Their object is to raise funds, which are to be put into the treasury of the Baptist General Tract Society; the whole of which, except the amount necessary to pay for a few Tracts for themselves is to be applied by the General Society to the publication of Tracts in the Burman language, under the direction of our Missionaries in that kingdom. If our brother Boardman had a supply of Tracts, exhibiting the way of salvation through Christ, much of his present deficiency from not knowing how to speak the language would be remedied. By placing tracts in the hands of those who pass by, they might be led to seek the deliverance the gospel proposes. It has long impressed our minds that Baptists in this country should provide means to publish millions of Tracts in Burmah, because they have a mission there where they can be composed and printed, and they possess the means to do this, without deducting from the amount necessary to support these labours in the gospel field. Tracts have proved eminently suited to the state of things among the heathen of the East Indies and elsewhere. The Burmans are a reading and inquisitive people. By circulating tracts among them, thousands may be led to examine the truths of the gospel, to whom no other method of instruction can possibly be extended. One of Dr. Judson's first efforts after having learned the language, was to compose a tract, and translate portions of Scripture, which are the best Tracts, for publication. These were printed at the Mission Press, and were instrumental of leading several of those who were afterwards baptized, to enquire concerning the way of life. In one instance, an individual first heard, through the tract first published by the Missionaries at Rangoon, that there was a Saviour from sin, and that too at a considerable distance from the place. He went to Rangoon, and inquired for the persons who prepared it; he found them, and afterwards became a believer in Christ. The Board of Missions have always been impressed with the obvious duty and necessity of using the Press as one instrument of enlightening Burmah. A Printer was sent out, and good was done in this way. At their late meeting in New York, the Board took measures to obtain an iron Press of the most approved con-

struction to be sent to Burmah immediately, the old one which was one of wood having gone to decay. A fount of new type has been ordered in Calcutta, and is supposed to be ready for use. Another Printer is to be provided, and in the course of a year or two we trust that Dr. Judson's translation of the New Testament, and thousands of Scripture Tracts will be given to the Burmans, who are now sitting in the region and shadow of death. As the ordinary receipts of the Board are scarcely sufficient to meet the necessary expenses of their Missionaries, they must seek for additional aid to perform this extra, but most important work. They, therefore, at their meeting of the first of May last, appointed a committee, whom they "charged with the service of soliciting, from the Baptist General Tract Society, and the American Tract Society, aid in the publication and distribution of Tracts in Burmah, and Africa." This committee have not as yet made a formal application, but whenever they do, we must reply that for the present we can only give them the aid which may be put into our hands for this specific purpose. The work has begun by the Youth's Burman Tract Society. Let other Societies be formed for the same purpose; let individuals contribute towards the object as of the ability which God giveth, and in a short time we shall have the happiness to reflect that rays of eternal truth are diffused far and wide amidst the gloom of that land, which shall direct the inquiring eye of thousands and millions to HIM who saith, "LOOK UNTO ME AND BE SAVED, ALL YE ENDS OF THE EARTH."

RELIGION IN NOVA SCOTIA.

Extract of a Letter from the Rev. A. Caswell, to the Publisher, of the Christian Watchman, dated Halifax, N. S. July 2, 1828.

Last week I attended the Annual Meeting of the Nova Scotia Baptist Association, held at Horton, a pleasant and flourishing town, on the Basin of Mines, (an arm of the Bay of Fundy) about 60 miles from Halifax. The letters from the Churches were indicative of health and prosperity in this branch of Zion. Some of them during the past year have enjoyed unusual seasons of refreshing from the presence of the Lord.

The Baptist Denomination in this province is large and growing. Truth, simple and unadorned, old-fashioned Gospel Truth, is making its way against all opposition. Religion, as embraced in Forums and Articles, can never sustain a successful contest with that which springs warm from the heart. The Baptist Ministers in this Province, though not men of extensive learning, are never the less men of sound judgment; of much practical knowledge; of just views of divine truth; of piety and devotedness to God. Several of them have grown grey in the service. Many years ago they entered the field, I may rather say the wilderness, (for at the period to which I allude, the country was, both in a natural and moral point of view, but little else) with nothing but the Bible in their hands, and the love of God and souls as a fire in their bones; and lo! the wilderness has indeed blossomed as the rose. The success which has attended their labors, shows how little the grace of God and prosperity of Zion are dependent on a strict observance of the rules of grammar and logic. I do not mean by this remark to undervalue learning nor do they undervalue it, of whom I speak. The want of it has taught them its value. There are some, and religious men too, who have dwelt so long in the dungeons of ignorance, that light is painful to them. They would rather retain their cells, and spend the remnant of their days, in the conviction, that "they are the people, and wisdom shall die with them," than be brought up to enjoy the light of the sun and observe the progress of knowledge. Our Baptist brethren of Nova Scotia are not of that number. It was not the least interesting part of our meeting to witness the unanimity and zeal with which they entered on the project of establishing, in the western part of that Province, a Seminary for Theological and General Education, to be opened for the youth of all denominations, but under the particular patronage of the Baptists. Measures, I am happy to say, are in progress for bringing such an Institution into operation at an early period. It is much needed; and under judicious management, will prove a powerful auxiliary to the best interests of genuine religion.

I was pleased to meet with a Messenger from one of the Baptist Associations in Maine. Such intercourse is well calculated to strengthen the bonds of union

among Christians of the same faith and order. And there seems to be a peculiar propriety in it in the present case. Many of the inhabitants of this Province are of New-England origin. Their habits and modes of thinking, at least in those parts of it to which my acquaintance has extended, are in the main those of New-England. Religious intercourse between the Province and the United States may, hereafter, have a greater influence than is at present anticipated, in carrying forward the benevolent enterprises of the day.—Yours respectfully, A. CASWELL.

For the Christian Secretary.

CHARACTERISTICS, NO. IV.
"D." was placed in early life, under circumstances very different from "B." and "C." He was favoured in divine providence with pious and intelligent parents, who made conscience of bringing up their children "in the nurture and admonition of the Lord." Their religion was not of that austere and forbidding cast, which it is to be lamented distinguishes some who profess that "the joy of the Lord is their strength." Early did the parents of "D." begin to instil into his youthful mind the doctrines, and the precepts of the gospel; and the seed thus sown, was watered by their earnest prayers to Him who has said, "train up a child in the way he should go, and when he is old he will not depart from it."—Anxious to lose no opportunity of being useful to their children, they were constant in their attendance at the house of God with them; and as Sabbath Schools had not then begun to bless the land, some portion of the sacred day of rest, was habitually devoted by the parents of "D." to his religious instruction. The seed thus sown, soon began, under the influence of divine grace, to spring up, and to bear fruit. With what thrilling emotions of pleasure did his parents witness the look of anxious solicitude, and the tear of sacred penitence that glistened in the eye of their son, when the truths of God were pressed home upon his conscience by their beloved Pastor, and under their parental instructions. With all his heart "D." was enabled to seek the Lord, the God of his father; and he was found of him. He was effectually taught that he was a sinner by nature, and by practice, and "that in his flesh dwelt no good thing," and he was gently led to calvary, and there at the foot of the cross he saw the evil of sin, and the love of God. Here his heart was melted, and his soul humbled, renewed, and comforted. Jesus and his salvation now became the theme, on which his heart and his tongue delighted to dwell. But it was not until he was 12 years of age, that he had learnt by a bitter, and heartfelt experience, that his "mind was enmity against God;" or tasted the goodness and mercy of God in the gift of the Saviour. Then was he most of all astonished, that he could have so long remained a stranger to himself, and the excellencies of the Divine character. This formed the most important era in the life of "D." Now the vanities of childhood and youth, had lost their power to charm; and under the judicious guidance of his Christian friends, he was taught to render his religion practical.—Thus as he ripened into manhood, he was prepared to engage with constancy, energy, and decision, in those benevolent plans for diffusing the knowledge of Christ, and meliorating the condition of his fellow beings, so congenial with the spirit of that gospel which had been made the power of God to his salvation. The cause of Christian Missions, Sabbath Schools, and every kindred institution, met his unwavering support. For he had learned that God operated, not less in his moral, than in the natural kingdom, by the use of means—that duty belonged to creatures, the blessing to the Lord. Relying on the divine hand to bless, he is disposed "in the morning to sow his seed, and in the evening not to withhold his hand," because God commands it, and because it is his delightful privilege to obey. Thus employed, he realized the truth of that scripture, "The willing and obedient eat the good of the land." Reared himself in the school of piety, and seeing the happy adaptation of the means of God's appointment for the awakening and salvation of sinners; and knowing from experience the importance of correct religious principles, as a foundation of happiness and usefulness, he is now prepared to enter with enlightened and evangelical views, on the business of serving his generation in the fear of God. He lives, and labours for God, and eternity; and religion in him, presents her loveliest attractions.—For it must be allowed that the most consistent and uniform Christians, are found among those regularly educated. B.

For the Christian Secretary.

[BY REQUEST.]

Mr. Editor,

In your paper of the 12th inst. I noticed a commentary of the Rev. Mr. Stewart's upon the following passage: "For it is impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost and have tasted the good word of God and the power of the world to come if they shall fall away, to renew them again to repentance, seeing they crucify to themselves the Son of God afresh, and put him to open shame." Heb. 6, 4, 5, 6. With all due deference to Mr. S. (for I esteem him as a man of great talents and biblical learning,) I believe it very uncommon for any writer so to commit himself in any argument, as he has done in this. He first enquires "whether this pertains to real christians, or to those who are only such by profession." His reply is—"to the former beyond all doubt." After some endeavors to establish this point, he next enquires whether this and similar passages "are a mere penalty threatened to christians, or only a pretence of threatening something spoken in terror?" He totally rejects the idea of the latter, and yet in every period his whole arguments go to prove nothing else than this—that these passages are entirely in *terrorem*. This is the best construction that can be put upon his commentary; any other will contradict his whole creed. For the doctrine of the saint's perseverance is true or not true. They can fall away and perish forever, or they cannot. To say when commenting on one passage, that they can never perish and on the other that they are constantly exposed to it, is preposterous and absurd. Such inconsistencies are not in the bible. But how true it is that one absurdity always involves another. I would humbly beg leave to remark that, in my view, the above passage has no possible reference to real christians, or to professors who are not such, simply in that character.

The question arises, then, *To what class of persons does the above passage allude?* It will be admitted by all that there is a sin unto death—an unpardonable sin against the Holy Ghost. Wherever the Saviour made any reference to this sin it was to men in an unconverted state. A man cannot commit a sin against the Holy Ghost, and the Holy Ghost have no agency or operation upon his mind; if then it operate upon the mind, so far then the man is made a partaker of the Holy Ghost. The word of God also is quick and powerful, piercing even to the thoughts and intents of the heart. The word of God, then, is concerned in the awakening of a sinner. So far then he may be said to have tasted of the good word of God. In what situation in life can a man feel a more deep sense of the powers of the world to come, of the torments of hell, than when under a powerful operation of the Holy Spirit of God.

So far then there is no difficulty in this passage of applying it to an unconverted sinner.

Now suppose this sinner under all these impressions, to discover the plan of salvation by Jesus Christ, but his proud heart will not submit, he despises the Saviour, and with malice rejects and tramples under foot every offer of salvation, and soon speaks of Christ in the language of the incorrigible Jews on the occasion in which Christ introduced the name of this sin—"He casteth out devils through Beelzebub the prince of devils"—the conscience is immediately seared, and so far from feeling any compunction afterwards, they again repeat—"said we not well that thou art a Samaritan and hast a devil." If they had repentance at first (as they doubtless had, for no man ever advanced to such a pitch of wickedness at once,) still it is impossible again to bring them to that state. They now crucify the son of God afresh, and put him to open shame. They have done despite unto the spirit of grace, and of course there remains no more sacrifice for sins. Christ was the greatest sacrifice that ever was, or can be offered, and if he is rejected nothing farther can be done. There remains, therefore, nothing else but a fearful looking for of judgment and fiery indignation which shall devour the adversary. Their case now is equally hopeless with his. (But says the apostle) "Beloved, we are persuaded better things of you, and things that accompany salvation though we thus speak." As much as if he had said, you have all been exposed when under conviction for sin and made partakers of the Holy Ghost and the powers of the world to come, to fall into this tremendous sin, but we rejoice that this has not been the result with you—you have escaped through the infinite grace of God, and let

this fact excite you to diligence and watchfulness, that you be not slothful, but followers of them who through faith and patience inherit the promise.

Mr. S. adduces other passages to corroborate his sentiments. The most striking is probably contained in Heb. 10, 26 to 30, but this is merely a declaration of the same fact for the same purpose, and involves no difficulty when applied in the manner I have above stated. The very comparison made here by the apostle, manifestly proves, that it is a wilful rejection of Christ by one who never was a sheep of the divine fold. He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment suppose ye shall be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he (Christ) was sanctified (set apart) an unholy thing, and hath done despite unto the spirit of grace. Man is sanctified by the spirit of God.—I believe no evidence can be cited of his sanctification by the blood of the covenant. The passage 2 Peter, 2, 21, 22, contains a truth which we see verified in every awakened sinner who returns again to the world after having known the way of righteousness, for I presume that no sinner was ever long under conviction for sin, who did not know something of the way of righteousness—he was restrained from his usual sins a little while, but he now returned to his wallowing again in sin.

This interpretation applied to the above passages removes all apparent contradiction with other scripture, makes the whole plain, and does not militate against Christ's positive declarations that his sheep shall never perish, nor any one pluck them out of his hands. To admit that one can perish undermines the whole system, because if one can perish, all can, and most probably all would. And to imagine that the apostle would admonish of dangers which do not exist, and to beware of that which God has expressly declared cannot happen, to threaten them with eternal destruction from the presence of the Lord, in short to use deception, and say that which he has no design to fulfil, is turning the truth of God into a lie, and we should wholly disapprove of such a course of conduct in man, and how much more inconsistent is it with perfect holiness.

Again, the idea that Mr. S. suggests, that sinners do not pass the bounds of mercy while here, is contradicted by many self evident facts. Lord Newport and Francis Spira, whose last scenes have been published, were evidently persons of this description, and were persons who perfectly and literally fulfilled the passages in question. They never were Christians, but were made partakers of the Holy Ghost—tasted the good word of God and the powers of the world to come, rejected Christ, and no greater sacrifice could be offered—they had done despite unto the spirit of grace, and how awfully, and how dreadfully do they describe that fearful looking for of judgment and fiery indignation which shall devour the adversary! I might adduce one instance that has fallen under my own observation—a person who gave every reason to believe that she had committed the sin unto death. She constantly affirmed that she had become as wretched in mind as was in the power of language to describe—emaciated to a mere skeleton—I frequently visited and prayed with her, but prayer distressed her in the same manner as it did Newport. She knew she was damned, and she died in all the horrors of despair. The idea is not uncommon with persons under conviction, to imagine that their day of grace is passed when it is not; but it is very rare for persons to be in apparent rage when prayer is offered for them, and to be in that state of mind.

Another instance is that of a man who I believe was well known to some of your readers—was an extremely wicked and bad man. One evening, on going to his usual scene of riot, he was impressed so deeply with the idea of sealing his damnation if he went, that he stopped, paused a moment, and said *I will go*—walked on; these words were spoken to his heart—if you go there to night you seal your damnation. He paused a while, and said again, *I will go*. Soon the expression was repeated to him again, and he was assured it was for the last time. He paused longer, but in great agony replied again *I will go*. He felt in a moment his conviction cease—knew he had sealed his damnation, but roared like a mad-man with oaths and imprecations when prayer was even named for him by a clergyman, became intoxicated, and dashed out his brains against the fire place.

The final perseverance of the saints is a delightful idea, and is calculated, perhaps, as much as any truth in the bible, to increase our love, our activity, and our zeal for God, and that man on whom it has a different effect, ought to tremble, lest when he shall be weighed in the balance he be found wanting. When this doctrine operates to make Antinomians, it evidently is not received into good and honest hearts. It must be admitted by all who love God that it is the indispensable duty of Christians, to love religion, to walk humbly, live soberly, watchfully, and prayerfully, and that constantly, and our conduct on this subject will generally be in the ra-

tion of our religion, that is, if we love God, we shall fear to offend him and seek to please him. Let us therefore watch and pray that we enter not into temptation.

Yours, AMICUS.

For the Christian Secretary.
Reflections on the admonitions of "A STRANGER."

MR. EDITOR—

I was much pleased with the remarks of "A Stranger" in your last paper. His thoughts with regard to the present existing evils, were perfectly coincident with my own views of the subject. And while the "Stranger" points out these evils with christian candour, may not only the people particularly referred to make the application, so far as they can consistently, but also every reader of your valuable paper.

The "Stranger's" remarks suggested this very important enquiry to my mind: For what purpose do we go up to the house of the Lord?

Is it possible, yea, is it even probable, that we sometimes go up to the house of the Lord with such feelings as cannot be pleasing in the sight of the Great Searcher of hearts, though we would neither sit in prayer time, nor sleep during any part of divine service?

Religion at the present day, has become popular, or fashionable; and it is possible that we may attend on the public worship of God, from a variety of motives.—But were religion now considered by men in general as a disgrace, and its votaries stigmatized and persecuted as they were in the days of the christian martyrs, how few should we see crowding the temple gates, and openly acknowledging the Lord Jesus before men?

Do we go up to the house of the Lord duly considering the value of this blessed privilege; feeling our own unworthiness, and entire dependence upon God for many blessings, and our accountability to him for the improvement of the same, and sleep? or sit when prayers are offering up in our behalf? Ah! reader, I should think this was hardly possible.

Do we go up to the house of the Lord, in order to ask pardon of God for our numerous and aggravated sins, and to invoke a renewal and continuance of His rich blessings—to gain instructions from the explanations of His word—and to contemplate the life and sufferings of that Perfect Pattern of humility, which is there given us, to repent in dust and ashes, because assimilating no nearer this bright example; and sleep or sit in time of prayer? I say, I should think it hardly possible that such could be the case.

Do we, any of us, ever suffer ourselves to go up to the house of the Lord, possessing feelings which are not consonant with the spirit of the gospel—with our minds very little, if any, impressed with the solemn and important duties of the day—feeling very little interested in the great objects with which we are engaged—with our minds almost stupefied with regard to our own sinfulness and need of a Saviour—with our thoughts wandering with the "fool's eye," to the end of the earth—and perhaps placed more intently upon earthly than heavenly things? If we go with such feelings, no wonder Zion languishes—no wonder sinners remain hardened—no wonder saints backslide—no wonder our ministers become discouraged—no wonder we sit in prayer time—no wonder we sleep during divine service.

It is certainly a most important duty to examine our hearts faithfully, and thoroughly, in order to determine if possible, whether we attend on the service of the Most High with that spirit and temper of mind, with those humiliating feelings of heart, which alone can be pleasing in the sight of God, and secure to us His blessings in time, and divine enjoyment during the endless ages of eternity. May He, from whom all help cometh, assist us in this important examination.

Yours respectfully,

JUSTITIA.

Hartford, July 20, 1828.

For the Christian Secretary.
MASTER MECHANICS.

MR. EDITOR,

My situation is one which affords me some leisure, and a tolerable opportunity of observing the course and tendency of events as they transpire around me. And it is not a new reflection with me, that those who are privileged with living at this extraordinary period of the world, especially the citizens of our highly favoured country, have duties to discharge, and are incurring responsibilities, which are of no ordinary character. In reflecting on the various classes in society, the situation of none of them has appeared to me more deeply interesting, than that of the Master Mechanics, and Artizans.—On them rests much of the responsibility of giving a proper direction to the rising generation.

In New England, next in importance to the agricultural, stands the mechanic interest, and this interest is every day rising in magnitude, and influence. Into her lap, science is continually pouring her choicest treasures. The Chemist and his associates, labour and toil to elicit those treasures of science, which have been heretofore unknown to the world; and

every revolving year tells of some new discovery, which the practical mechanic seizes with avidity, and appropriates to his advantage.—The Merchant, the Farmer, and gentlemen of the learned professions, seeing that a steady attention to mechanical pursuits, presents perhaps the most sure and eligible prospect for their children to rise to the possession of respectability, and even wealth; are placing them in multitudes out of their own families, and binding them to men practically engaged in the mechanic arts. Such being the case, how obvious the fact, that under God, it belongs in an eminent degree to the Master Mechanics, to say, whether a virtuous direction shall be given to public sentiment, or whether vice and immorality shall boldly stalk through the land.

The laws designating the specific rights, and duties of masters and apprentices, are as good and wholesome, as the wisdom of our legislators could make them; and no doubt, as defects are discovered in these laws, that remedies will be promptly provided. But there are some things vastly important, for which the laws cannot provide; I refer to those which depend on the moral sense of the parties, and which are out of the reach of human tribunals.

The Master Mechanic, when he commences his business, and receives under his instruction the children of others, is placed in a situation in which his conduct must necessarily have an important bearing on the moral, and the intellectual, as well as the mechanical powers of his apprentice.—It is therefore of vast consequence, that he should in the outset, lay down some plain and wholesome rules for his own government, and the government of his household; and that having once fixed on a well digested plan of operations, he should tenaciously adhere uniformly to his method. To him is entrusted the important task of directing the genius, fostering the physical and mental energies of the man in miniature, and of giving his moral powers a virtuous direction.

Self government, founded on strict moral principle, is among the first, and most important qualifications of the Master Mechanic. If he lack this, every thing will be out of place. His example is constantly before his apprentices. If they find him hasty, passionate, and unreasonable, they will soon cease to respect him, or to delight in obedience to his authority; and his commands, although they may be sometimes just, will meet with a hesitating, and doubtful obedience. If he is a man of doubtful morality, his influence on the minds of his apprentices will necessarily be pernicious. There is such a tendency to evil in our fallen nature, that hateful as vice may appear to the sober judgment, yet the human mind soon feels the baneful influence of an evil example. The sensibilities of the soul become blunted, sin becomes less odious in our view, and the mind becomes prepared to descend the slippery steep of depravity, degradation and ruin. No man's virtue is so matured and confirmed, that he can say it is elevated above the influence of temptation; and especially children and youth, in their extremely susceptible age, are particularly liable to be led astray.—How necessary then, are the guards and checks which a gracious providence has thrown in our way, to deter from crime, and conduct in the path of virtue and usefulness. "Evil communications corrupt good manners.—One sinner destroyeth much good." A good example, how blessed its influence—sweeter far than the breath of spring; and how important that this be found in the master Mechanic.—Were I to place my son from home, and under the direction of another, to learn a trade, my first enquiry should be, Is the master a man of strict integrity?

2. Is he a proficient in the science of self government? 3. Does he keep a constant, and a vigilant eye over the morals of his apprentices? 4. Is he a man of strict sobriety, and does he make conscience of "remembering the Sabbath day, to keep it holy;" and does he by the enforcement of his lawful commands, as well as by his uniform example, secure the prompt attendance of his household at the sanctuary of God, with those who keep holy day? 5. Does he in the enforcement of his lawful authority, appeal to those awful sanctions which the word of God reveals, and endeavour to impress them on the minds of those whom he would govern, for the mutual benefit of both master and apprentice? 6. Is he a man, who estimates a departure from the strict rules of morality in an apprentice, an offence of greater magnitude than an inadvertent misdeed, by which his interest shall receive some trifling prejudice? 7. Is he a man capable, from his moral and intellectual character, of forming the mind of his son to habits of morality, industry, and usefulness? 8. Is he competent to impart a thorough knowledge of his art?

These should be the prominent questions, to be solved by every parent and guardian, who is about to place a youth in the condition of an apprentice. Much more might be said on this very important subject, but for the present I desist, in the hope that some abler hand will be employed in the discussion of a matter so intimately connected with the welfare of individuals, and our nation at large.—B.

OBITUARY.

STRATFIELD, July 14, 1828.

MR. EDITOR,

I am not fond of eulogising the dead, but "deight to pay my tribute of respect to departed excellence."—If you will give the following obituary notice an insertion in your valuable paper, you will gratify the surviving relatives of our departed sister, and confer a favour on

Yours, &c.

A. B.

Died, in Southbury, Conn. May 29th, 1828, Mrs. Ruth Platt, aged 19.—Ruth Silliman was the youngest daughter of Deac. Justus and Ruth Silliman, of Weston, who have long been active members of the Stratfield Baptist Church. Although living in a family professing and practising godliness, and although her deportment was remarkably correct from a child, yet she never manifested any serious concern about the welfare of her soul, until she had reached the age of 14 or 15 years. Her convictions were not powerful and transient, but deep and heart affecting. To her parents and those best acquainted with her, she appeared to be a "vessel of mercy," long before she obtained a satisfactory evidence of her own adoption, and felt it her duty publicly to declare her faith in Christ. At the age of 17, she was baptized and united with the Baptist Church in Stratfield. The Church welcomed her to their fellowship, as a young disciple whom Jesus loved. Immediately after professing religion, she formed an interesting connexion with Mr. Josiah Platt, of Southbury. She left her father's house in good health, and with fair prospects; but ere one fleeting year was past, Death, the cruel spoiler, came—sundered the sacred ties of consubstantial friendship—and left her heart-broken, surviving companion, to cry, "Have pity upon me. O ye my friends, for the hand of God hath touched me;" my harp hath been turned to mourning, and my organ to the voice of them that weep. And her parents, brothers, sisters, friends, and the Church of God lament their loss. But hush these mournful thoughts—our loss is her eternal gain.

Concerning the character of our beloved sister, to those that knew her it would be superfluous to write. But to those who had not the pleasure of an acquaintance with her, we deem it proper to say, that the powers of her mind were of the first order, her demeanor correct and exemplary, her manners free from affectation, though she abounded in that politeness which consists in "real kindness kindly expressed;" her accomplishments were not of the dazzling order, but an assemblage of those modest, retiring, attractive virtues, which form their real excellence, and constitute the true dignity of the female character. She did not shine abroad, but pleased at home. If the stranger did not admire her, the inmates of the house loved her. As a daughter in her father's family, she hath done virtuously. As a sister, she was friendly and engaging. As a companion, she was affectionate, assiduous, and complacent—the heart of her husband could safely trust in her. As a Christian, religion held the throne of her heart; and although at first she seemed to see men as trees walking, yet having at length washed in the waters of Solom, she saw divine things clearly. When once the sun of righteousness arose with healing in his wings, and beamed a genial radiance o'er her soul, there seemed scarce a single cloud to intercept his rays.—As a member of the Church of Christ, her prayers, her sympathy, her example, and her society, were highly valued.—From the day of her baptism to the day of her death, Ruth said to the Church, "Entreat me not to leave thee, nor cease from following after thee." &c.—But no accomplishments, no virtues, no, not piety itself, can shield us from the assaults of death. Ruth died.—The triumphant manner in which she finished her earthly course, will be learnt from the following expressions, among many that escaped her lips, which were penned from recollection by the sister of her husband, Miss Lavina Platt, who attended her in her last illness.

Her dying exercises.

I have for some days past watched the dying bed of a beloved sister; and heard from her lips such expressions, as I would desire ever to cherish with fond remembrance. Her language was, "come Lord Jesus, come quickly." She often repeated, "precious Saviour—precious Saviour, wash my soul in thy sin atoning blood." To her friends who stood weeping around her bed she said, mourn not for me, but for yourselves, for I shall soon be with Jesus. She said to her mother, "You are called to bury your youngest daughter beneath the cold clod of the valley, but never mourn that she finds an early grave, for I desire to be with Jesus, where I can be free from sin: He is my friend, and my husband's friend." She said to her husband, who appeared much affected, "I sympathize with you, I know your heart is deeply wounded, and I would not probe the wound any deeper; but can you not resign me up, and say, 'The will of the Lord be done'?" This she repeated with much earnestness, until he replied with apparent composure "Yes, I can." She then smiled with apparent satisfaction. Soon after, she called for her infant, which she fond-

ly embraced, and said, "precious thing, may you be trained up for heaven, and early learn the way of truth." She then gave it to her husband, and said, "here, take this deposit, be a kind father to it, pray for it, and daily bring it up for God." After having conversed until considerably exhausted, she remained for about an hour apparently asleep. As soon as she could speak, her first expression was, "O, how happy!" This she repeated several times, with a pleasant smile. Her husband then asked her where her mind had been, while she had lain so easy. She raised her hand and replied, "around the dazzling throne of light." It seemed evident her happy spirit had already begun to view the beauties of the upper world, and longed to be there. She often repeated scriptures very much adapted to her case. A number of times she sung with a pleasant, but faltering voice, "O how pleasant the conqueror's song."—She talked to the neighbours who came in to see her, until they were many of them much affected. She expressed much anxiety for impenitent sinners, and seemed desirous that her death might be sanctified to the good of this people.—A few hours before her death, a friend who stood by observed to her, your sufferings are almost over; she replied with a smile, "welcome news, I could rejoice with all my heart, if I thought I were in the arms of death." Her husband then read a hymn to her, in which she appeared to take a deep interest, commencing with these words,

"I see the pleasant bed,
Where lies the dying saint."

Soon after, while in much bodily distress, she broke out in language like this, "How long, O Lord, are thy chariot wheels in coming; the places which now know me, will soon know me no more forever." To her husband she said, "though my place will be no more by your side, let this be your consolation when I am gone, that Jesus has received me."

May 30th. A large concourse of people met, to pay the last sad office of respect to a deceased fellow mortal. After prayer by Nathan D. Benedict, Pastor of the Baptist Church in Newtown, the pale remains of our beloved sister were conveyed to the grave, where to rest till the sound of the last trumpet shall bid them rise in the likeness of Christ's most glorious body. The assembly then moved to the meeting-house, and listened with mingled emotions of earthly sorrow and heavenly joy, while Rev. A. Bronson, Pastor of the Stratfield Baptist Church, addressed them from Rev. xiv. 13. The Lord's day following, in Stratfield, to a group of afflicted mourners, and to the companions of her youth, another Sermon was preached in reference to her death, from Ps. cxvi. 15, "Precious in the sight of the Lord," &c. The memory of the just is blessed.

Let the Christian "give all diligence to make his calling and election sure, for so an entrance shall be ministered unto him abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ." Let the impenitent sinner prepare to meet his God.—Finally, how precarious are all our earthly enjoyments, and what is life but a vapour that flashes and is gone. And of what incalculable worth is that religion, which, while death severs the endearing ties that bind our kindred souls on earth, can tranquillize the heart, by showing us how "smiles and roses blend on the cold cheek of death, and beauty immortal awakes from the tomb;" and by pointing us to that celestial world, where they neither marry nor are given in marriage, but are like the Angels of God—when God shall be our light and glory, and the days of our mourning be ended.

Extract of a letter to the Editor, dated Mansfield, July 22, 1828.

"Last Lord's day I had an exchange with brother Hubbel Loomis of Wallington, and had the pleasure of addressing a full and attentive assembly. At five o'clock, P. M. we held a meeting for the examination of candidates for Baptism. Five came forward and gave in a relation of their christian experience, and some of them their change of views with respect to the ordinance then to be administered. Brother Loomis was present and took part in the examination. After which we repaired to the water, a few rods from the house.—It was a beautiful stream, meandering through a meadow newly mown. Here in view of an assembled multitude, after singing those appropriate lines of Dr. Watts, "Do we not know that solemn word that we are buried with the Lord," &c., five professed disciples were baptized in the name of the Father, Son and Holy Ghost, by my brother Loomis, who has so long been held in high estimation among all his brethren, as a pious and learned champion of infant baptism, [sprinkling.] Among the baptised was the wife of Brother Loomis, who had been a member with him of the Congregational Church. The season I trust will long be remembered." Yours, &c.

JONA. GOODWIN.

Extract of another letter from the same place, on the same subject, from J. W. Esq. one of the baptised.

"The candidates for baptism were nearly all invalids, but I believe we are,

at least, as well in body, and much better in mind, than we were before. It has been gratifying to see some who a few days ago were opposing this ordinance of Christ, now melted into tears, and acknowledge their conviction that immersion is a divine institution."

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, JULY 26, 1823.

We have permitted "Amicus" to be heard, because he desired it; not because we consider his strictures on the passage in hand conclusive, or his condemnation of Professor Stewart just. We have before said, in one of our papers, that Professor Stewart had given an interpretation of the passage, which was in agreement with the views we had long entertained.—The doctrine of the perseverance of the saints is not always rightly understood, and of consequence it is not always correctly explained. For ourselves, we do not believe the security of the believer to arise from any stock of holiness, or any thing else in him; but entirely from the purpose of God, which purpose is to be carried into effect by means. While the believer is obedient, he will enjoy "the spirit of adoption," "an earnest of the heavenly inheritance," but if disobedient, and consequently in darkness, he cannot possess an evidence that should afford him satisfaction, that he is a believer, and an heir of heaven.

Is it thought a thing incredible, that God should, while he governs mankind by motives, hold up to Christians solemn warnings against apostasy, as a means of preventing it. Did he not inspire Paul to act in a similar manner, when he told the shipmen, "except ye abide in the ship, ye cannot be saved?"—We have not room to say more at present to this point.

Amicus supposes that the unpardonable sin, is the subject in hand by the Apostle, in the passage under consideration; and the characters alluded to, reprobate. But he has evidently found himself in difficulty with this exposition. In the matter of "repentance" spoken of, his views would seem to admit that a man may be once "renewed by repentance," by the Holy Ghost, and afterwards fall away and become reprobate. We cannot persuade ourselves that Amicus will admit the necessary consequences of this position. The sorrow of the world which worketh death, is not the fruit of the Holy Spirit. The Holy Spirit produces no repentance in the soul, but that which is unto life, never to be repented of; and which is inseparably connected with faith, and love, and hope, and every Christian grace. But we must dismiss the subject for the present, and pray God to lead us all into truth.

We have by the request of a subscriber, directed our paper for 6 weeks past, to "Mina, Chatauge Co. N. Y." This day we received a letter from the subscriber, stating that the paper had never been received. Should this paper reach that Post Office, we hope the Post Master will see that it is duly delivered. Again, since writing the above, a gentleman has called to inform us that a paper directed to his daughter, at "Waterford, Erie Co. Penn." for the last five weeks has not come to hand. We hope the evil will be remedied.

For the Christian Secretary.

CIRCULAR.

At a meeting of the Board of Managers of the Convention of Baptist Churches in the State of Connecticut and vicinity, June 13, 1823, Resolved, That the Corresponding Secretary be, and is hereby requested to prepare an Address to the Baptist churches within the limits of the Convention, and to the Christian Public, on the subject of more vigorous exertions in the cause of Missions.

A. DAY, Secretary.

In pursuance of the above Resolution, we beg leave to address the Baptist churches within the limits of the Convention, and the Christian public, on the necessity of making greater exertions for supplying the poor and the destitute with the Gospel.

1. We would direct your special attention to the desolate state of the feeble churches. Though most of them are in possession of commodious houses of worship, and surrounded by a population sufficiently dense to encourage the expectation of full congregations; yet, not unfrequently is the number of their efficient members so small, as to render it difficult, if not impossible, for them to sustain the Gospel ministry.

Their piety and wisdom can dictate but one of two courses, viz.—either to depend on partial supplies; or, to obtain a preacher, who, by some secular employment, shall make up the deficiency of his support. Thus they are thrown into a sad dilemma. The evil of their condition is unavoidable, be their choice what it may. Suppose the latter measure should be preferred. What must be the result? Pastoral duties, those ligatures which bind a society together, must be relaxed. The church, whose only acquaintance with their pastor is formed from the pulpit, is like the planted field whose weeds are left to grow undisturbed until the harvest. Sabbath Schools, Bible Classes, Missionary, and various other societies, all of which contribute to the prosperity of individual churches not less than the general cause, must furnish for want of nourishment. We need only look at the actual condition of such churches, to be satisfied that these evils are not imaginary.

If the other measure be preferred, still, little can be discovered which does not tend to sadden the heart. A congregation cannot be uniformly kept together, without constant preaching. The naked walls, with but here and there a worshipper, will be the melancholy spectacle, upon which the disheartened preacher must look.

The great number of such churches is what we wish to impress upon your minds. While

others live in plenty, they are pining away in want. What a deep shade do these languishing churches cast upon the whole scene!

2. Cannot something be done to remedy this evil? The Convention, we trust, in the true spirit of the apostolic age, has given the reply. Its language is, let the feeble and destitute churches do what they can for the support of preaching among themselves, and we, strengthened by our brethren, will do what we can towards making up the deficiency.

Their sound has gone forth. And the hearts of many have been thrilled with the encouragement. The ardour, with which they have gone about the work of raising subscriptions among themselves, tells us, that their spirit was not mistaken. Statements of their abilities, and of their wants, and entreaties, which it is difficult for humanity to withstand, have accumulated upon us, till we are constrained to cry aloud to them that love our Lord Jesus Christ, "Come and help us." The tokens of divine favour upon all we have done, in this way, are so signal; and the places for distinguished usefulness opening wide before us, so numerous, that we cannot feel, or speak on this subject with indifference. The duty of the strong to assist the weak is clear. The happy results, which would immediately follow cannot be doubted.

The foregoing remarks in reference to small churches, will apply with equal, perhaps greater force, to those just struggling into existence. Surely the latter have a very strong claim upon the assistance of some fostering hand.

3. The ultimate bearing, which such a measure will have upon the subject of Foreign Missions, adds greatly to its importance. In surveying this wide field, the mind is overwhelmed with a sense of what needs to be done. The eyes of the Convention are steadily fixed upon the grand work. According to their limited means, they do something directly for the object. They are pained that they cannot increase their appropriations to a far more considerable amount. But still they are under the sober conviction, that more vigorous efforts abroad must depend on a healthier state of feeling in the churches at home. The streams, which flow for the healing of the nations, must be fed, not merely by occasional showers, but by a never-failing spring. The work, even in point of human agency, is too great to be carried on by the fickleness of impulses. It demands the steady power of an extensive system. Here lies the grand deficiency. We receive a vivid representation of Pagan wretchedness, our sympathies are excited, and we make some little effort, and then just as if we had relieved a beggar, we dismiss the subject, till some other circumstance shall produce another excitement. Such instability is unworthy of the cause. The magnitude of the object requires of us the devotion of all that is firm and stable in the human soul. A different principle of action must take possession of our hearts, or we can claim but little sympathy with those who truly have the Missionary spirit. Those measures, which shall be permanently efficacious in rolling away the dark gloom which overlies the condition of the heathen, must be preceded by a more salutary state of feeling among the churches. So long as the heart, the central organ of circulation, is itself inefficient, the extremities will be but sparingly supplied. As Christians, we cannot content ourselves with simply keeping the lit the mill from running dry. Our hearts are fixed on swelling it to a mighty stream. And we are encouraged by promises and prediction, to believe that it will soon be done. Let us then, Brethren, leave nothing unattempted, which can give permanency and power to our system of operation. Let not the voice of this Convention be stifled; but let the Christian Secretary, the organ of its communication, speak in the hearing of you all. Let our Agent be promptly assisted in carrying a system of uniformity through our state. And let us all labour with zeal and untiring diligence for unity of design, and perfect and vigorous co-operation in a cause of such present magnitude, and destined to so triumphant an issue.

By order of the Board.

BARNAS SEARS, Cor. Sec'y.

General Intelligence.

FOREIGN AFFAIRS.

In opposition to the thousand rumors circulated through the Austrian papers that the Ottoman Empire had at last exhibited confusion and alarm, and that even the high spirit of the Sultan had begun to bend, information from less interested sources has confirmed our opinion that the resolution of the Turk is unshaken.

BUCHAREST, May 20.

The head-quarters of Count Wittgenstein are at Hadschi-Capitan, within two cannon shots of Ibrahl, which is closely invested. The Grand Duke Michael arrived there on the 17th, the day before the artillery for the siege arrived there. The Turkish governor, being summoned to surrender the place, replied, he did not know that the Sultan's master was at war with Russia, and he could not, without his orders, give up the place which was entrusted to him. Every preparation was immediately made to obtain possession as soon as possible of that important fortress, and to render the navigation of the Danube free, from Ismail to Ottenitza, where a bridge is to be erected. The bombardment of the fortress of Ibrahl was to commence on the 18th. The number of Russian troops at present in Wallachia amounts to 50,000 men, of whom 6,000 have remained at Bucharest; the others have proceeded towards Giergevo and Ottenitza, and to Little Wallachia. The chief command of this corps is confined to General Roth who is collecting all the materials necessary for throwing a bridge over the river at Ottenitza. It is affirmed that he will cross the Danube in a fortnight at farthest, and march directly towards Schoumla. Count Pahlen arrived at Bucharest on the 19th of May, and went the next day to the cathedral, where the assembled Boyards were presented to him.—*Austrian Observer.*

BUCHAREST, May 20.—The Emperor Nicholas is expected at Ismail on the 19th or 20th, and the Danube will then be passed by the grand Russian Army, which is to march against Constantinople by way of Varna. It is said that the Emperor, after seeing his army pass over, will come and reside here. The preparations for his reception are carried on as quick as possible.

ENGLAND.

The failure of the Marquis of Lansdowne's motion on the Catholic Claims, has given rise to the following bold language:

The question can be settled but in one way. The Catholics must be admitted to the Constitution, or Ireland will cease to be a portion of the British empire. We are conscious of the full force and bearing of this language.

No government or country that rules in right of conquest, will yield to the conquered an atom of power which it feels the possibility of retaining. Ireland has been always ruled like a subjugated colony. Each attempt that in the course of centuries has been made by the inhabitants of Ireland (whether pure Celt, or mixed with English blood) to wrest for their own benefit ever so little of the law or liberty appropriated by the victors to themselves, was met by new inflictions of fire, sword, and confiscation. The colonial policy has never been coercive, and it is so still.

In the House of Lords, June 12th, Lord Stratford in presenting some petitions on the subject, directed the attention of their Lordships to the numerous instances of South American piracy that have recently occurred. His Lordship particularly alluded to the case of the *Morning Star*, and to that of a Jersey vessel, called the *Gaspée*, and that of the *Huskisson*, in none of which cases had any reparation been made to the outraged and injured sufferers.

FRANCE.

The French Chamber is still warmly occupied in discussing the law respecting the Press. The parties are nearly balanced. The sailing of the expedition from Toulon has been again postponed.

AUSTRIA.

Prussia has announced her intention to remain neutral, on the express condition, that Austria will do the same. What Austria will do is a problem—her large levees and her position on the borders of Serbia, indicate any thing except a determination of neutrality. Accounts from Vienna state that,

"Several changes are going to be made in the department of Foreign Affairs. It is said that Count de Bombelles, now Minister of Florence will go in the same capacity to Brussels, and that he will be succeeded at Florence by Prince Victor de Metternich, son of the Chancellor, and who is now attached to the legation at Paris; Count de Mier, Minister at Brussels, will succeed Prince Palfi at Dresden."

"The camp which is to be formed in September, near Luxemburg, will consist of 24 battalions of infantry, 28 squadrons of cavalry and a park of 54 pieces of artillery."

GREECE.

Count CAPO D'ISTRIA is playing the Russian in Greece to such a degree, that many of the English Philhellenes have left the service in disgust. The London Sun, says, "We can positively assure our readers, that the British Government have been officially informed of this circumstance. Repetition, and we think well founded states that some immediate movement will be made amongst the troops in consequence."

An Italian Journal of the 22d May, says that the Greeks under General Church, had been completely defeated in the environs of Missolonghi, by a body of Turks, with a loss of 1,200 men, besides camp, provisions, &c.

CORRUPT, May 11.

Gen. Church has been attacked in the environs of Missolonghi and Antioche by a body of Turks, and, whether from the disparity of force, or from surprise, the Greek were defeated, with a loss of 1,200 men, and abandoned their camp, their positions and provisions, retreating to Dragomestre. The Turks had also many killed and wounded.

Ibrahim Pacha is quiet; he has about thirty thousand troops, scantily supplied.

A letter from Zante, dated the 1st of May, announces the arrival at Patras of the Greek Bishops, deputed by the Patriarch of Constantinople, to propose terms of submission to the Greeks in the name of the Porte, and to offer the verbal pledge of amnesty and oblivion of the past. These Bishops were escorted by a numerous party of Turks, and were to join Ibrahim Pacha at Coron to take further instructions from him, with which they intended to proceed to Napoli di Romania. It is hardly necessary to add, that no prospect whatever existed of their proposals being in the least attended to.

From the National Journal.

CHESAPEAKE AND OHIO CANAL.

Friday last, the Fourth of July, the Anniversary of the Declaration of the Independence of the United States, was a proud day for the District of Columbia—for the States interested in an open navigation from the Chesapeake to the Lakes, and to the waters of the Mississippi—for the friends of Internal Improvement every where.

On that day which, by concurrent votes of the President and Directors of the Chesapeake and Ohio Canal Company, and the Corporation of Washington, Georgetown, and Alexandria, had been fixed upon for breaking ground upon the line of the Canal, this interesting ceremony took place, in the order prescribed by the Committee of Arrangements, as heretofore published, which was most successfully carried into effect by Gen. Thornton and Col. Stahl, the Marshals of the Day, and the Aids whom they appointed.

An era in our national annals will take its date from the proceedings of Friday last. That which was the only design in the Father of his Country, which was subsequently speculative opinion with thousands and hundreds of thousands, on that day became matter for the historian. If it is a subject for pride to record triumphs over human liberty and life, how much purer the pride which swells his bosom who describes only the victories of human genius and enterprise, over the tyranny of ignorance and weakness. It is to weave a chaplet of flowers, and to cast it on the stream of time, buoyant and beautiful, it shall float down to other ages, a memorial of the past and a tribute to posterity. The only relics of the Grecian glories, are the mouldering ruins on the shores of the *Ægean*. The pyramids of Egypt still stand, but they rise in the solitariness of desolation—their builders scarcely known—their purposes forgot.—But a work which will conquer time and space; which will form a mighty ligament of our confederacy, and draw the ties of brotherhood more closely together; which will open new channels for industry, and new sources of prosperity, will furnish to unborn generations other memorials than ruins or solitary grandeur. Neither will the constructors of the work we have just commenced be unknown, nor its purposes forgotten. It is one of those works which contain the elements of immortality within them: which requires not even the aid of the press to herald them to renew; it will be made immortal by the benefit it bestows—by the moral and spiritual opulence which it distributes—by the lesson of wisdom and enterprise which it inculcates. We have a right, therefore, to say, that "an era in our national annals will take its date from the proceedings of Friday last."

By selecting our national anniversary for the commencement of the Chesapeake and Ohio Canal, that day, so fittingly entitled before, has gained a double title to our gratitude.

If we revered it, previous to this time, as the anniversary of national independence, we may now superadd the reverence due to the birth-day of that great policy—of that munificent system, the tendency of which is to establish that independence more secure by cementing that union of heart and hand, of purpose and interest, which is necessary to make it perpetual.

The day was unusually favourable, the thermometer being under 73 at the greatest elevation. Many thousands of persons were on the ground, and we have heard of no exception to the general gratification which was experienced.

We cannot in closing, avoid a passing notice of the address delivered by Mr. Adams. We will not say that it was the most chaste and felicitous address ever delivered; but we will boldly say, that it will not suffer in comparison with any one he has previously given, or any other effort, be the source what it may. It was simple, pious and liberal. Its allusions were apt, accurate and beautiful. There was a sincerity in his manner, which made every sentence eloquent. The ornaments he used were judicious; and his liberal reference to the ceremony of laying the first stone of the Rail Road in Baltimore, invoking equal success on the two great works, was happy and acceptable.

Thus terminated an exhibition more interesting in itself, and pregnant with higher importance to our country, than was ever before witnessed since the confederation. The great work which has been prayed for, hoped for, year after year, is commenced. Prophecy has yielded to history. May He, who controls the destinies of nations, as of individuals, crown this undertaking with his smile, until from the smitten rock shall rush the opulent stream, whose waters shall carry the produce of the remotest west to meet the rising sun!

PRESIDENT ADAMS' ADDRESS.

"Friends and Fellow Citizens.—It is nearly a full century since BERKELEY, Bishop of Cloyne, turning towards this fair land which we now inhabit, the eyes of a prophet, closed a few lines of poetical inspiration with this memorable prediction—

"Time's noblest empire is the last."

A prediction which, to those whose lot has been cast by Divine Providence in these regions, contains not only a precious promise, but a solemn injunction of duty; since, upon our energies, and upon those of our posterity, its fulfilment will depend. For, with reference to what principle could it be, that Berkeley proclaimed this, the last, to be the noblest Empire of Time? It was, as he himself declares, on the transplantation of Learning and the Arts to America. Of Learning and the Arts. The four first Acts—the Empires of the old world, and of former ages—the Assyrian, the Persian, the Grecian, the Roman Empires—were Empires of conquest; dominions of man over man. The Empire which has great mind, piercing into the darkness of futurity, foretold in America, was the Empire of Learning and the Arts—the dominion of man over himself, and over physical nature—acquired by the inspirations of genius, and the toils of industry; not watered with the tears of the widow and the orphan; not cemented in the blood of human victims; founded not in discord, but in harmony—of which the only spoils are the imperfections of nature, and the victory achieved is the improvement of the condition of all. Well may this be termed nobler than the Empire of conquest, in which man subdues only his fellow man.

Friends and fellow-labourers.—We are informed by the Holy Oracles of Truth, that at the creation of man, male and female, the Lord of the Universe, their Maker, blessed them and said unto them, be fruitful, and multiply, and replenish the Earth and subdue it. To subdue the Earth was, therefore, one of the first duties assigned to man at his creation; and now, in his fallen condition, it remains among the most excellent of his occupations. To subdue the Earth is pre-eminently the purpose of the undertaking, to the accomplishment of which the first stroke of the spade is now to be struck. That it is to be struck by this hand, I invite you to witness—[here the stroke of the spade]—and in performing this act, I call upon you all to join me in fervent supplication to Him from whom that primitive injunction came, that he would follow with his blessing the joint effort of our great community, to perform his will in the subjugation of the Earth for the improvement of the condition of man; that he would make it one of his chosen instruments for the preservation, prosperity and perpetuity of our Union; that he would have in his holy keeping all the workmen by whose labors it is to be completed; that their lives and their health may be precious in his sight; and that they may live to see the work of their hands contribute to the comforts and enjoyments of millions of their countrymen.

As the President thrust his spade into the earth, it struck a root which prevented its penetrating to the expected depth. Not deterred by trifling obstacles from doing what he had deliberately resolved to perform, Mr. Adams tried it again, with no better success. Thus foiled, he threw down the spade, hastily stripped off and threw aside his coat, and went seriously to work. The multitude around, and on the hills and trees, who could not hear, because of their distance from the open space, but could see and understand, observing this action, raised a loud and unanimous cheering, which continued for some time after Mr. Adams had mastered the difficulty.

Duelists.—The King of Prussia has ordered the Count de Lobenstein, convicted of assassination in a late duel, to be imprisoned for life, and deprived of all his honours—others concerned have been sentenced to confinement for various periods—among them the Count's second, Poppe, who is popped into duelling for twenty-five years.—*Bull. paper.*

Cherokees.—At the last Circuit Court held in High Tower, three persons were convicted for stealing horses out of Carrol Co. and were sentenced to receive fifty lashes each. These persons, we are told, stole upon the principle of rendering evil for evil. How backward some of our neighbouring whites may be to do justice to the Indians, we confess we feel a pleasure in noticing this instance of the impartiality of our courts. It would be well if the authorities of Carrol County (Gov. Forsyth's Ministers) will look about and punish their offending citizens. It would be a sweeping work if they were to begin. So much for the success of the new Constitution.—*Cherokee Phoenix.*

The National Intelligencer announces the death of Richard W. Meade Esq. Mr. M. was the gentleman who was so long imprisoned in Spain, and has been pressing, for years, but in vain, his great, and, in our humble opinion, just claims upon the Government.—*N. Y. Spec.*

There died a short time since in Stonington, Conn. a woman afflicted with a severe pain in the heart. According to her own request the physicians examined her after death, and found a living worm an inch and a quarter long in the centre of her heart.

Maine.—A mine of Lead, about two years ago, was accidentally discovered in the town of Eaton, N. H. a few miles from Saco, Me. It has recently been opened and its working commenced, and the result found to promise a fair reward to the proprietors, 100 lbs. of ore yielding 90 per cent of the metal.

Singular Providence.—Mr. Dyer, a cooper, hearing the cry of a child, about eight years old, which had fallen overboard at Eastport, jumped into the water and was bringing it to the shore, when a boat from the English brig Nimrod came to him when he was nearly exhausted, and relieved him of his burden. He returned to his work, and when the lad was brought to life, soon after, he was informed that it was his own son.

Emigrants.—On Wednesday, there arrived in this city, from New-York, in the tow-boat, upwards of 250 English, and about 100 Swiss emigrants, on their way to the West. The latter brought with them their clumsy heavy wagons, with the boxes, hay-poles, &c. belonging to them, and other implements, which will cost for transportation more than they are worth. The English are from the County of Kent.—*Albany Dai. Adv.*

Massachusetts in a bad way.—By a statement of the State Treasurer of Massachusetts, it appears that the Commonwealth owed the sum of \$76,236, and that the cash in the treasury was only \$1,364. The Treasurer states, "that without an immediate supply, he must in a very few days be under the necessity of stopping payment."

Fatal Accident.—Charles Arnold, of Haddam, fell from the mast head of the sloop Regulator, on the 8th inst. when about 14 miles below Albany, and was instantly killed.

Soap-stone powdered fine, and mixed with oil, diminishes friction, and is an excellent substitute for the usual composition applied to carriage wheels.

Capt. Jesse Wilcox and his son, both having families, were upset in a sail boat, near Stonington, in this State, and drowned—the bodies since washed ashore.

NEW-HAVEN, July 19.

Canal breach.—The water in the canal next beyond the burying-ground, accumulated to such a degree during the violent rain of Monday night, that the gates of the lock being shut, it pressed through the side of the canal, passed down by the side of the lock and then forced its way into the canal again, carrying with it a portion of the embankment. The gates being shut also at the lock by the Lancasterian school house, the water forced its way by the sides, throwing out the earth, and shattering considerably the lock. These injuries will require several days to be repaired.—*Register.*

The following notice, though received some time since, has been misplaced until the present time:

ORDINATION.

May 22d, an ecclesiastical council was called by the Baptist Church in Stafford, to consider the expediency of ordaining Br. Leonard Gage to the work of the Gospel Ministry, which was attended to in the following order: Select portions of Scripture read by Br. Benjamin R. Skinner, of Ashford; Introductory Prayer and Sermon by Br. Jonathan Goodwin, Mansfield; Consecrating Prayer by Br. Ezekiel Skinner, Ashford; Charge by Br. Alvin Bennett, Wilbraham; Right Hand of Fellowship by Br. George B. Atwell, Woodstock; Concluding Prayer by Br. John M. Hunt, of Holland; Benediction by the candidate.

GEORGE B. ATWELL, Clerk.

NOTICE.

THE New-Haven Baptist Association, will hold its annual meeting with the church in Stratfield, (South Meeting House,) on the second Wednesday in August next. Services to commence at 10 o'clock, A. M. BENJAMIN M. HILL, Secretary.

MARRIED.

In this city, by the Rev. Mr. Spring, Mr. Newberry Stebbins of Enfield, to Miss Julia Ann Jakins. Mr. Amasa Cole, to Miss Adeline Lyman. At New Haven, Mr. John K. Atwater, to Miss Charlotte Atwater.

OBITUARY.

In this city, Mr. Jesse Dean, 63. Miss Eliza Ely, 29, daughter of Mr. Eli Ely. Mrs. Harriet M. Swathel, 40, relict of Mr. Wm. R. Swathel, of Middletown. At Middletown, Mr. Jonathan Ranney, aged about 75 years.

NOTICE.

At a Court of Probate holden at Simsbury, within and for the District of Simsbury, on the 12th day of April, A. D. 1823.

Present—John O. Pettibone, Esq. Judge. On motion of the administrators on the estate of Francis Barnard, late of Simsbury, within said district, deceased. This Court doth appoint Asabel Clark and Noah Griswold, of Windsor, and Joseph Pinney, of Granby, Commissioners, to examine, and adjust the claims of the creditors of said estate, and make return to this Court.

Certified from Record, JOHN O. PETTIBONE, Judge.

NOTICE.

At a Court of Probate holden at Simsbury, within and for the District of Simsbury, on the 12th day of April, A. D. 1823.

Present—John O. Pettibone, Esq. Judge. On motion of the administrators on the estate of Francis Barnard, late of Simsbury, in said district, deceased. This Court doth decree, that six months be allowed the creditors of said estate to exhibit their claims to the commissioners appointed to examine and adjust the same; and also directs that public notice be given of this order by advertising the same in a newspaper printed in Hartford, and by posting a copy thereof on a public sign post in said town of Simsbury.

Certified from Record, JOHN O. PETTIBONE, Judge.

POETRY.

From the Connecticut Observer.

MAN.

"Pain is Man's first and last attendant."
Pain at Life's portal knock'd
And bore an infant through,—
Fond love his cradle rock'd,
And poured her manna-dew.—

Sport on his childhood smil'd
Still strewing changeful flowers,
And Home his youth beguil'd
Amid enchanted bowers.—

Care taught the long-drawn sigh,—
Grief grasp'd his manly hand,—
And Time with jealous eye
Each measured moment scan'd.

Oppress'd by Toil and Strife
In secret oft he wept,
Till Pain the door of life
Shut,—and with earth he slept.—

Ah! is this all of Man?
Thou former of his clay!—
"Beyond this fleeting span,
The deathless soul shall say."
Monday, June 16th, 1829. H.

From the Columbian Star.

PRESENT STATE OF RELIGIOUS DENOMINATIONS.

BAPTISTS.—This ancient and apostolic denomination, which traces back its origin to the days of the Saviour's incarnation, and finds the model of its church constitution in the Acts of the Apostles, has enjoyed for the last half century unexampled prosperity both in England and America. In the former kingdom, including Scotland and Wales, the number of their churches is not far from ONE THOUSAND. Among them are many men of distinguished learning and eloquence, who preach with much effect the unsearchable riches of Christ. Their preaching is usually evangelical in a high degree. No denomination insists more strenuously upon the distinguishing doctrines of the gospel, and upon the necessity of a holy life, than those denominated Calvinistic Baptists, who constitute the great body of this people. In these United States they have not far from FOUR THOUSAND CHURCHES, a large proportion of which are in very flourishing circumstances. Some of their best accredited ministers have not enjoyed the advantages of liberal learning, but are nevertheless eminently useful in their respective spheres, and seem in many cases to surpass the more educated classes, in the efforts of a productive and successful ministry. This circumstance has given them an opportunity of planting and watering churches in many portions of our land, from which they would have been necessarily excluded by the infant state of society, had they waited until the denseness of population, and the improvement of communities invited the settlement of educated men. At the present time, however, they greatly need a larger number of faithful, intelligent, and well instructed preachers, to supply important vacancies in cities and towns, where the public taste requires something more than ordinary in learning, and its accompanying acquirements. The leading peculiarities of the Baptists have never been prudently exhibited without success. Still they are not without their defects. Among them is too little union and co-operation,—a too general indifference to the religious education of the young, and too great remissness of principle in respect to the Lord's Day. We think, too, that our brethren are faulty in estimating the influence of their discreet and good men. Their claims are seldom appreciated as they deserve, nor are they esteemed very highly for their work's sake. They are often required to make sacrifices, and to endure burdens, in which they have not the kindly sympathies of those for whose good they labour. We suspect also that we do not carry our professions to the full extent of a godly conversation. We assert for our Baptism a peculiar solemnity and impressiveness, and in this we set up a just claim. An administration hardly ever takes place without attracting a multitude, and commonly it becomes the loudest preaching to them. The candidates for the ordinance seem to stand under the opening heavens and the descending Spirit, and to surrender themselves to God by a voluntary dedication. Does their after conduct generally correspond with these beginnings? Are they as strict and holy, as devout and exemplary, in their subsequent life, as one would naturally expect them to be from the extreme sacredness of these early vows? We ask not whether they are as holy as others. The morality of those about us is not the standard for our conscience. "As we have received Christ Jesus the Lord, so it becomes us to walk in him." Let us not become the enemy of our brethren because we tell them the truth.

Methodists.—This large body of people are not much more than half a century old, and acknowledge Mr. John Wesley as the founder of their sect. Their respect for him, both in England and America, amounts almost to superstitious veneration. It is said, upon good authority, that in England they hold the right to their chapels, and other places of worship, upon the fact of their adherence to the tenets of Mr. Wesley, as laid down in

his Sermons and Notes on the Scriptures. In confirmation of this, we quote from a late London periodical, a part of a controversy now agitated among that people. The writer of the subjoined extracts appears either to be a Methodist himself, or else one much interested in their success and perpetuity. Let us hear what he says:—

"I have long thought, sir, that if Methodism has any destructive worm at its root, which will one day wither its strength and blast its prosperity, the canker will be found at that part of its foundation which rests on human authority alone. In matters of faith, the attempt to fetter or coerce the human mind now that the Bible is universally disseminated, and liberty of conscience is the law of the land, will be found equally absurd and futile.

Mr. Wesley's opinions deserve every degree of respect due to any merely human authority for their general wisdom, and correspondence with the standard of truth; but I am bold to affirm that if the spiritual fabric of Methodism be professedly founded on Mr. Wesley's opinions, and if uniformity to these be insisted on as the standard of its orthodoxy, it will most assuredly fall.

Another of your correspondents, sir, under the signature of R. Y. has assumed, that "I do not seem to be aware, that the tenure of the Methodist chapels held under Mr. Wesley's deed by 100 trustees and their successors, has a clause vitiating the trust, if the doctrines of Mr. Wesley's Notes on the New Testament, and four volumes of sermons, are impugned by any preachers permitted in these chapels."

I am not entirely ignorant of the fact here alluded to, but I should suppose that it is the Trustees, and not the Conference, who are to judge of the disqualifying fact. I have not the means of access to a copy of the chapel trust deeds at present; but I incline to think R. Y. is in an error on the subject: for he speaks of "100 trustees and their successors," as composing a part of "the Conference," and as, in conjunction with the remainder of that body, being the judges of the doctrines preached in the Methodist chapels. Whereas, I never before heard of 100 trustees; but I have heard of 100 preachers and their successors, as composing the legal Conference under Mr. Wesley's deed, enrolled in chancery a few years before his death: and I did conceive, that the trustees of the chapel were chiefly (and I think they ought to be entirely) lay members of the society, as a salutary check upon the power of Conference, and upon the doctrines preached by its ministers. If however, the case be as R. Y. represents it, and the preachers composing the Conference are really the judges of both the law and the fact, and administrators of the law in their own cases; I, without any kind of hesitation, pronounce such a system as absurd, and ruinous."

From this it would appear, that in England at least, the Methodists can exist as a body, no longer than Mr. Wesley remains their spiritual dictator. In this land they are a widely extended, industrious, zealous and useful people. True, we dissent heartily from some of their tenets, and think them, as probably they consider us, quite too eager for the advancement of a mere name, and for the extension of power, but we must still acknowledge them as brethren, whose labours and successes have had a most happy influence upon the destinies of our country. We must admire their noble zeal in repressing immorality, in sending the message of salvation to the destitute, and in promoting, where their influence has extended, habits of piety and benevolence. Their Arminianism will lead, when unfettered by ecclesiastical restrictions, to many hurtful heresies. In England, they have attempted within a year past, to construct a barrier to the dissolute tendencies of this system, by establishing a test act, which provides for the formal and public recognition of the doctrine of the Trinity, by all candidates for ministerial orders. It would seem, however, that this test is like to produce dissensions among them. We have an instance of late years among this people, of the tendency of Arminianism to the Unitarian heresy. It originated in the case of the celebrated James O'Kelly, who broke off from the Methodists, and carried off with him a considerable number of influential, popular men. So far as we know, this whole faction has declined to Unitarianism.

THE PRESBYTERIANS AND CONGREGATIONALISTS, who are united upon most points, form the most considerable body of Christians in our country. Their numbers, their learning, their wealth, and popularity, have given them a vast ascendancy in the religious operations of our age. Most of the best colleges are under their control;—the national societies, in which they liberally allow all denominations to participate, are mainly supported by them. —and in the cause of morals and education they stand forth as prominent benefactors to mankind. Of course there are some things about them for which we, as Baptists, cannot applaud them. Their pretensions are too high and exclusive; they are not much inclined to consider any thing well accomplished, in which they do not bear a leading part; they are too confident in asserting the divine right of

presbyterianism, although they have no Scripture warrant for the several orders of their ecclesiastical judicatories. In the Eastern section of this church, the defection to Unitarianism has been alarming;—but we are informed upon good authority, that this error is in some degree arrested.

THE EPISCOPAL CHURCH in the United States is divided into the high and the low church. The former profess to be the true sons of the church, and the most urgent defenders of her formularies. They would also claim to be the aristocracy of the country. They maintain the doctrine of baptismal regeneration, that is, that the infant or adult is ordinarily regenerated in all cases in which baptism is rightly administered; they discountenance prayer meetings, and assert that none but Episcopal ordination is valid. They are never destined to much increase of numbers in this land of free inquiry. The evangelical part of the Episcopal church, both in England and America, consists of men holding truly gospel principles. Their preaching is very similar to that of Presbyterians and Baptists, and their spirit every where amiable and catholic. At a late trial of strength betwixt the high and the low church in the diocese of Pennsylvania, the vote stood 87 to 82—the former being for the high, and the latter for the evangelical party. Should the Episcopal Church ever succeed to any great extent in this country, it must be upon the plan of the low church.

PERILS AND SAFE GUARDS OF AMERICAN LIBERTY.

We have just received a copy of an address bearing the above motto, pronounced July 4th, 1828, in the second Baptist Meeting House in Boston, at the religious celebration of the Anniversary of American Independence, by the Baptist Churches and Societies in Boston; by James D. Knowles, Pastor of the second Baptist Church.

We have only room for the following extracts from this address, which is replete with good sense and enlightened sentiment.—On the subject of our popular elections, and the freedom of the press, the author has the following remarks:—

"As we approach the highest office in the nation, the contest becomes more fierce, because the prize is more valuable, and the elections less frequent.—The Presidency, as we all know, has repeatedly been the object of imbibed competition; and it is probably destined to occasion a more tremendous struggle than has ever yet shaken this nation. On this delicate subject it is not my design to express an opinion, in relation to either of the contending parties. But every lover of his country, who wishes for her peace, honour, and prosperity, must look with alarm and sorrow on some of the signs of the times. The clouds are gathering. The dark ocean is heaving. The elements are in fearful and ominous commotion. Every thing bodes a storm: And if there ever was a time when the patriot ought to pray for his country, it is now. There is an excited feeling through the nation. Men look fiercely at each other. Unparing censures and invectives are hurled against the most distinguished men of the nation. Whatever may be the event of the approaching election, the violence which has attended it is surely sufficient to awaken our fears for the future. There is more danger, perhaps, to be apprehended from contentions for the office of President, than from any thing else in our system. Almost all civil wars have sprung from rival strife for the chief magistracy; and our country will be happy indeed if she shall escape the fate which has befallen so many other nations. There is nothing chimerical in the fear, that some bold, artful man, by the aid of a temporary popularity, and of unprincipled partisans, who will assist him, that he may provide for them, may force his way to the Presidential chair; or it may be that some such man, enraged by defeat, and artfully appealing to political animosities and sectional prejudices, may raise the standard of civil war, and, collecting around him the worthless, the factious and the deluded, may plunge his parricidal sword into the bosom of his country. This is not an imaginary danger. This country has already had a fearful warning on this point. The treasonable design of Aaron Burr, originated in his resentment for his failure to reach the highest office of the nation. It is dreadful to think of so disastrous a termination of this fair experiment,—of such a downfall of this glorious republic!—But to such a result it will certainly arrive, unless a better spirit pervade the land, than that which seems now to predominate in many hearts.

2. The freedom of the press is another source of our prosperity. By the diffusion of knowledge, and the interchange of thought, through the medium of the press, the public mind is enlightened and aroused to action. But this freedom is attended with danger to good morals, to liberty, and to the public happiness. Of all the means by which the press exerts its power, the newspapers have, perhaps, the greatest influence. By their character, to a great extent, will the mind of the community be moulded. How much then is it to be regretted, that newspa-

pers are so often made the instruments of faction, and the vehicles of falsehood and slander. While thus perverted, their influence is pernicious. They unsettle and corrupt the public mind, inflame popular passions, distort the characters and measures of our rulers, and prevent the exercise of a calm judgment and kind feelings."

In the second part of the address, the author brings to view a number of things, which may properly be considered as safeguards to our liberty; but dwells especially on the transforming and cementing influence of Christianity, as the only sure defence against dissension and ruin to our republic.

"It is a truth, which every lover of his country ought to incorporate among the principles of his daily actions, and ought to teach his children, among their earliest lessons, that the Christian religion, exerting its beneficent sway over the minds and hearts of our citizens, furnishes the only moral power, which can preserve this country from destruction.—This truth ought to be sounded out, with emphatic and reiterated earnestness, from every pulpit in our land; and were there no other reason for a religious celebration of this day, it would be a sufficient motive for thronging the temples of God, that we might strengthen in every heart the solemn conviction, that unless this country become a nation of Christians, not in name only, but in the reality and power of pure and undefiled religion, it will not long retain its political liberty.

I have already detained you long, and I must not enlarge on this topic. I bespeak your indulgence, however, for a few remarks.

I need not say, in this place, how direct and happy is the influence of true religion, in subduing the corrupt passions, disarming the selfishness, and repressing the vices of mankind. Were this influence predominant in every bosom, there would be nothing to fear for our national prosperity. "Happy is the people that is in such a case, yea, happy is that people, whose God is the Lord."

But there are several other ways, in which the prevalence of religion would strengthen all the securities of our freedom.

1. Christianity is the friend and patron of knowledge. She aims to enlighten and enlarge the mind, while she rectifies the heart. Genuine Christianity, therefore, has always been active in fostering sound learning. The pious fathers of New England, among the first acts which they performed, erected a College, and devoted it to Christ and the Church, as the worthiest offering which, in their weakness and their deep poverty, they could present to their Saviour. Our system of free Schools, too, had its origin in the same Christian philanthropy and wisdom. Christianity has established Bible Societies, to furnish every family with the word of God, and Tract Societies, to send abroad, on the wings of the wind, the truths and precepts of the Gospel, and Sabbath Schools, to train the youthful mind to the knowledge of the Scriptures. She erects Churches, and sustains the ministry, through which so much of intellectual and moral light is shed over the land. If, then, the spread of knowledge is essential to liberty, the more widely Christianity is diffused, the more will sound learning flourish.

2. Christianity will contribute to our national union, by the ties which it forms between the citizens of different parts of the country. All true Christians are members of one family; and however the darkness and imperfection of the present state of existence may disturb the fellowship of saints, the bond of citizenship in the kingdom of our Lord nevertheless adds strength to the ties of national brotherhood. Christians of the same denomination, too, among whom, from natural causes, a closer intimacy subsists, are spread over the land. They feel and act together; their interests are identified. Attached to each other as fellow countrymen, they love each other with a higher and more sacred affection as brethren in the Lord. And is it possible that any ordinary causes could inflame their hearts with angry emotions? Could local jealousies, and jarring worldly interests, ever lead the disciples of Christ to think of each other as enemies? Can you imagine that Christians in Missouri and Alabama, could ever willingly consent to a dissolution of the national compact, which binds them to their brethren in New-England? and much less, that they could ever meet each other with hostile bayonets in the field? In proportion, then, as religion spreads its sway, will the enduring ties of Christian fellowship be multiplied, and our national concord strengthened.

3. Another way in which Christianity is, I doubt not, destined to operate for the salvation of this country, is, that Christians will combine their influence, more than they have ever yet done, for the support of pure political principles, and for the election of good men to offices of trust and power. The Christians of this country already form a large proportion of the electors. If they were united in their suffrages, they might even now decide almost any great and general question. Suppose that every man in the United States who fears God should act, in refer-

ence to the Presidential election, on the same principles that he would act in choosing a minister for his Church, or a preceptor for his child, and give his vote conscientiously for that man, whose principles and conduct are most in accordance with the word of God; can you doubt, that such a union of Christian suffrages would decide the contest, which now convulses and disgraces the nation?

This union of Christians will, hereafter, regulate political power, in this and every other country. The time is coming, when our officers will be peace, and our exactors righteousness. It will then be considered almost as enormous an inconsistency, to allow an irreligious man to exercise the functions of magistracy or legislation, among a Christian people, as to suffer him to ascend the sacred desk. This will not be the result of laws, excluding all but Christians from office; for such laws would be unjust and pernicious, as experience in our own commonwealth has testified; but it will flow from the prevalence of Christianity: it will be the lawful and legitimate influence of religious principles, regulating the hearts, and directing the suffrages of the people.

But the strongest, and the last reason which I can now offer, is, that without the prevalence of religion, we cannot hope for the favour of God—nay, we must expect his vengeance. A nation of irreligious men, is a nation of rebels against him, and they will bring upon themselves swift destruction. Let us not think, that we are in no danger from the displeasure of God. He has turned many a fruitful land into barrenness, for the wickedness of them that dwell therein. Go, look at the sullen and dismal waters of the Dead Sea, which now cover the fertile valley, where once the cities of the plain flourished like the garden of the Lord. Go, search on the solitary and marshy banks of the Euphrates, for the ruins of the mighty Babylon. Stand on the deserted rocks of Tyre, and ask for the proud city which once defied the power of Alexander. Visit the place, which the all-grasping Romans adorned with the spoils of a conquered world, and seek among ruined temples and broken arches for the monuments of their power. Repair to the city of God, and see the crescent of Mahomet gleaming over the sacred mount, where once stood the magnificent temple of Jehovah: and look at the wretched Jews, the miserable victims of Turkish oppression, outcasts in the very city where David and Solomon reigned, and forbidden on pain of death to approach the spot where once their fathers worshipped God. Look at all these melancholy proofs of the mutability of human things, and learn the danger of offending God.—It was his wrath, which destroyed Sodom and Gomorrah, which made Babylon a place for the bitter and the serpent, which swept away Tyre, and left her rocks for the fisherman to spread his nets on; which hurled the magnificent Rome from her height of grandeur and power, and made Judea and her children a hissing and an astonishment through the earth. Truly, it is a fearful thing to fall into the hands of the living God. Great and flourishing as our country is, he can bring her down to desolation. He has many ministers of his vengeance; and when he bids them empty their vials on the earth, the proudest cities and the most powerful nations become as chaff before the whirlwind.

Let us, then, sincerely repent of our sins, and contribute all in our power to spread the influence of Christianity thro' our Land. Let us lend our aid to check the sway of vice; remembering that "righteousness exalteth a nation, while sin is a reproach to any people. Surely his salvation is nigh them that fear him, that glory may dwell in our land. Salvation will the Lord appoint for walls and bulwarks." Then will our beloved country be great and happy; and her increasing millions will enjoy the blessings of a secure and tranquil freedom, till,

Wrapt in flames, the realms of ether glow,
And Heaven's last thunders shake the world below.

NEW-YORK AND HARTFORD STEAM-BOAT LINE.

The OLIVER ELLSWORTH, Capt. Thos. Stow.
The MACDONOUGH, Capt. Luther Smith.

PRICE OF PASSAGE, \$4 50.

THESE Boats having been thoroughly repaired, and put in the best condition, have commenced their regular trips between New-York and Hartford, and will continue to run through the season on the following days

The Oliver Ellsworth will leave Hartford, MONDAYS and THURSDAYS, at 11 o'clock, A. M.; and New-York TUESDAYS and FRIDAYS, at 4 o'clock, P. M.

The Macdonough will leave Hartford, WEDNESDAYS and SATURDAYS, at 11 o'clock, A. M.; and New-York MONDAYS and THURSDAYS, at 4 o'clock, P. M.

Passengers will be received and landed at the usual landing places on the River. Stages will be in readiness on the arrival of the Boats at Hartford, to forward passengers to Massachusetts, New-Hampshire, and Vermont.

CHAPIN & NORTON, Agents.
Hartford, March 8, 1829. (17)

Book & Job Printing,
EXECUTED WITH CARE AND DESPATCH.
AT THIS OFFICE